

THE CHRONICLE

OF THE



LONDON MISSIONARY SOCIETY

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No. 70.—NEW SERIES.]

OCTOBER, 1897.

[PRICE ONE PENNY.]

### SIX YEARS AFTER GILMOUR.

BY REV. J. PARKER, OF MONGOLIA.

THE rising sun, with its golden rays, was changing the lofty but dilapidated pagoda into a thing of beauty, as a small party of men were gathered together in a Chinese inn at its foot. Mean the place looked, with its pools of stagnant water, vagrant pigs, and filth. Cheerless indeed would such a hostelry appear to a European traveller. But what were the surroundings to the loving hearts of these men, who have come to wish Pastor Gilmour a peaceful journey. He is their spiritual father, their councillor and friend, whose word is always true. The love of Christ has destroyed in him all race prejudice. His ear is always open to their needs, and his heart beats with a true sympathy for them. So, with eyes dimmed by tears, they wish him good-bye and a speedy return.

But the servant's work was done. God led him to the homes and hearts of his own countrymen, that their loving care might soothe his last earthly hours. The sower had left the field; what of the seed? Sown with toil and in tears, nurtured with constant prayer, the first-fruits of harvest had appeared in the lives of some eighteen Chinese. A young and untried successor, with

a stuttering tongue, was left to fill the veteran's place. Yet in the time of disappointment and weakness God's wonderful guidance and grace shine forth.

Deprived of its well-tryed leader, the little church had to face almost immediately the terror of a bloodthirsty rebellion. They were scattered like sheep for months; then sunshine succeeded storm. Another worker, capable and enthusiastic, in the person of Mr. McFarlane, was added to the force. The church slowly grew in numbers. The confined quarters of the Chinese inn were left for larger premises. The field of operations was enlarged. New stations were opened. In the place which a year ago was the fountain-head of rebellion and bloodshed, we preached the Gospel of Peace. Though suspicion and opposition hindered the work, yet there God's Spirit led some thirty among many inquirers to give evidences of sincere belief in a true God and Saviour. The women of Ch'ao Yang, hitherto uncared for, now found a teacher and helper in the first European lady who ever visited the place.

To this progress came a second check in the disturbed condition of the country through the Japanese war, and in the enforced retirement from the field of Mr. McFarlane through ill health. But the Mission had now so grown

that it was necessary the work should have larger, more suitable, and permanent premises. But the Society had called upon all its agents abroad to halt in all plans for future progress, as the churches at home were too far back in the rear of God's army.

In our time of need came a hearty and loyal response from Australia and New Zealand. With ready gifts and hearty prayers they bade us go back to the field, and go forward in the Lord's work. With a new vigour the work was pushed on. Mission premises, including dwelling places and a dispensary, were bought. A large chapel and preaching-hall attached were secured in spite of much opposition and attempted violence. Here, every day, the Gospel is preached, while each evening sees a good gathering of Christians and heathen. It is certainly the time of harvest, the seed sown so faithfully years ago being now harvested. "I learnt the truth from Pastor Gilmour years ago," said one young man; "and for five years there has been no idol worship in my home. Can I be baptized?" "I heard him preach the Gospel in the market-place years ago, and I believe the doctrine is true, but I cannot give up the opium," said another.

The care of the sick has been continued. Daily has the dispensary been opened, and from six hundred to seven hundred per month have received medicine. But the sick now have promise of better and more effectual help from the newly-arrived and enthusiastic medical missionary, Dr. Cochrane, whom, we believe, God has sent in response to our prayers.

The number of Christians has grown during the six years from 18 to 110. The number of helpers has increased from one to seven. The area over which the work is spread has been trebled. Nor have the Mongols—that superstitious and difficult race—been neglected. God has led one of our most earnest workers to give himself wholly to work among them. He has, to a certain extent, mastered their language, and already commenced his mission in our most northern station. His last report was that three Mongols had confessed to their belief in the Gospel and disbelief in Buddha; but they are but chattels in the hand of the native prince. Their embracing the "Jesus religion" would mean confiscation of all things. Thus still they dare not leave the protecting shadow of Buddha and cast themselves on Christ. How implicitly they trust in that Hindu deity! Daily we hear the sound of horn trumpet or drum, reminding us of the daily service in the monastery. Constantly, as we cross the temple yard to our own chapel, do we see devotees prostrating themselves before his shrines. Can not such faith and trust be turned to its rightful Lord? We hope that grand reversion is not far distant. Through the pioneer steps of the Mission God's good Hand has led us. His constant presence has been revealed by many times of testing. For us, as for all His workers, the unconquered and all-conquering Lord yet leads the way. May our ears be always open to His cry of "Forward!" and our hearts be warm and hearty in response!

## SECRETARIAL NOTES.

### FROM THE ACTING FOREIGN SECRETARY.

FOLLOWING the delights and freedom of a holiday come the resumption of official duties, the recommencement of Committee and Board meetings, and entrance upon the autumn and winter campaign both of work in the Mission House and of outside effort among the churches. Many difficult questions affecting our foreign fields await solution on the one hand, while on the other hand much remains to be done here at home before the Society can satisfactorily meet its recognised and accepted responsibilities, and efficiently maintain its stations and their multifarious operations.

ONE serious matter, demanding prompt action on the part of the Directors, springs from a cause entirely beyond human control—viz., extensive repairs to the Society's mission buildings in Calcutta and Berhampur, necessitated by the recent earthquake. At its meeting in July, the Board authorised the District Committee at once to take in hand all repairs that could not be delayed. Now, however, estimates are to hand showing that an expenditure of over £2,000 must be incurred, and that immediately. The Bhowanipur Institution, on careful examination, is found to be much more seriously injured than was at first thought, while at Berhampur, the Khagra School, the Ladies' House, the Gora Bazar House, the Khagra Mission House, and two schools have all suffered seriously. The ruins wherever dangerous have been cleared away, but much remains to be taken down and rebuilt to ensure safety. The Ladies' House is considerably damaged, and for some months its occupants will be greatly incommoded. In view of this heavy yet unexpected expenditure, **the Board appeals for Special Contributions** towards it. These will be thankfully received.

SINCE our last issue, news has come to hand telling us that the first Deputation, commissioned to visit its New Guinea and Polynesian Missions, has completed its work, and that its members have separated, Mr. Crosfield to return home *viâ* San Francisco, Mr. Thompson to proceed to Madagascar *viâ* Australia, Ceylon (Colombo), and Mauritius. Before this number of the CHRONICLE is in our readers' hands, Mr. Crosfield will be in England, and will have met the Board; and members of the Congregational Union of England and Wales will be looking forward to the pleasure of hearing him at the Birmingham meetings. Mr. Thompson, on the other hand, will be in Mauritius or possibly just landed in Tamatave, Madagascar. In Port Louis (Mauritius) he will, we may safely assume, have met his colleague for the second part of the visitation, and together Mr. Evan Spieer and Mr. Thompson will proceed to Antananarivo. The situation they have to face there is vastly different from that in New Guinea, or the South Seas. Our advices from Madagascar are still in some aspects most disheartening. Let me bespeak the constant and earnest prayers of our readers on behalf of our brethren the Deputation and the mission upon which they have gone. God has heard our prayers for His servants as regards the former portion of the tour, and in answer to our petitions will not fail to guide and bless them in this latter portion.

GEORGE COUSINS.

## FROM THE HOME SECRETARY.

THE arrangements for the Birmingham valedictory meeting have been completed, and will be found in extenso on the advertisement pages. It is only necessary to mention here the additions made to the programme since last month. We are grateful to the Students Volunteer Missionary Union for securing us the help of Mr. Miller, M.R.C.S., its late travelling secretary. We shall take leave of Mr. S. Massey, of Manchester, late chairman of the Board, who is going to visit our Indian stations, and Miss Morrish, who goes out as a self-supporting helper in connection with the Union Church, Calcutta, and a missionary and his wife yet to be appointed to work in Samoa. Rev. A. Rowland, B.A., LL.B., chairman elect of the Congregational Union, will deliver the valedictory address, and the Rev. T. Grear, chairman of the Board of Directors, will lead our prayers in commending our outgoing friends to the care and protection of God. The presence of Mr. Crosfield as chairman, fresh from his deputation service in New Guinea and the South Seas, lends additional interest to the meeting.

I HAVE frequently commented upon the conduct of our annual missionary meetings, and ventured to make various suggestions here and elsewhere. There is reason to believe that we shall discuss their methods and arrangements at an early meeting of the Board. As the matter affects all parts of our very varied constituency, it is well to refer again at some length to this important subject. While we recognise that the peculiarities and special needs of individual places must always be taken into account, there seem to be certain general principles which must always be observed. The first of these is thorough local preparation, involving careful attention to all details, and particularly the giving of adequate notice of the time, place, and character of the meeting. Effort should be made to secure the attendance of all parts of the community, the children, young people, and Christian Endeavourers, as well as the adults. The arrangements for the singing should be carefully made both in the selection of hymns and in the presence of the choir. The chairman must be of the right kind, duly instructed, if necessary, as to the objects and needs of the Society, so that it shall be impossible for him to confound, as one did in my hearing, the Centenary Meeting of the London Missionary Society with the Jubilee Meeting of the British and Foreign Bible Society! The local secretary or treasurer—perhaps both need not speak—must be brief and to the point. The missionary present will be eagerly expected, because interest in his field and service will have been secured through previous announcement, by bill or otherwise, of where he has been labouring and of the difficulties and successes of his work. Then there is need—and this point demands special consideration—of a speaker, whether a director or home minister not on the Board, or other friend, who will summarise the vast operations of the Society in its various fields, and its present opportunities, enforcing the duty and privilege of supporting the work, which a correspondent wisely calls the "MISSIONARY OUGHT," and, possibly, the mutual influence of missionary problems and the present thought of our churches.

THIS is, by no means, an easy programme; but I plead that we may have adequate discussion as to its being a right, and, therefore, a necessary one. The Board will soon be asked to consider whether it should not pass a resolution that, as a rule, not more than one missionary should be appointed for a meeting. If it adopts such a course, three benefits will be secured (1), provided the missionary meeting takes the form indicated above, it will gain in real usefulness and power; (2) missionaries will be more free to visit places that have as yet never heard or seen a worker from the field; and (3) there will be, on the whole, less waste of time or fretting of spirit on the part of those who are among us on their well-deserved furlough.

ARTHUR N. JOHNSON.

## PROCEEDINGS OF THE BOARD.

*Board Meeting, September 14th, 1897.*—Rev. THOMAS GREAR in the Chair. Number of Directors present 73.

The Rev. G. Cousins introduced Miss Esam, about to leave for Yen San, North China, to take the place of Miss Kerr, who expects to return to this country to care for her aged father. Miss Esam was for some years connected with the China Inland Mission. The Chairman also addressed to her a few words of farewell, and Miss Esam briefly thanked the Board for her appointment. The Rev. Alfred Norris offered special prayer on behalf of Miss Esam.

The Home Secretary reported the death of Mr. E. W. Crouch of Luton, a Director of the Society, and stated that he had written to Mrs. Crouch expressing the sympathy of the Board.

The following resolution was unanimously adopted by the Directors rising from their seats :—

"That the Directors record with profound sorrow the heavy loss they have sustained in the death of their friend and colleague Mrs. Hurry, who for seventeen years, as a member of the Ladies' Committee, was conspicuously faithful and zealous in promoting the interests of the Society.

"They gratefully testify their high appreciation of the intelligent counsel, wise advocacy, and fervent prayerfulness which marked all her service, and were so signally displayed in her solicitude for the right selection and careful training of lady candidates.

"They have heard with devout thankfulness of the patience and peace of her last days on earth, in which her love for the Society and anxiety for its welfare seemed only to grow in intensity as she was withdrawn from active effort on its behalf.

"While offering affectionate sympathy to their esteemed friend Mr. Hurry and the members of his family in their sore bereavement, the Directors earnestly pray that the risen Lord from Whom their loved one gained the strength and brightness of her earthly life, and into Whose immediate presence she has passed, may lift upon them the light of His countenance and fill their hearts with peace."

Special prayer was then offered on behalf of Mr. Hurry and his bereaved family by the Rev. J. P. Gledstone.

The following resolution from the Friends' Foreign Mission Association was thankfully received by the Board :—

"This Committee, remembering the close and intimate co-operation which has so long existed between the London Missionary Society and ourselves, has heard with deep interest of the proposed visit of R. Wardlaw Thompson and Evan Spicer to Madagascar. It is our prayer that the deputation may know the presence and blessing of the Lord, and that their visit may be crowned with success and may result in the advancement of the Redeemer's Kingdom and His work in the island."

The Board expressed its sympathy with Miss Linley in her enforced retirement from work in Calcutta through ill-health, and recorded its high appreciation of her past work.

The Acting Foreign Secretary reported the death of Mrs. Chalmers, of Hong-Kong, and of Mrs. Jones, late of Maré; and the Board recorded its sympathy with the bereaved husbands and families.

Offers of service were accepted from Mr. R. Griffiths, Mr. W. J. V. Saville (son of Rev. A. T. Saville, formerly missionary at Huahine), and Mr. E. J. Peill (son of the Rev. J. Peill, of Madagascar). Miss Pepper was appointed to succeed Miss Linley at Calcutta.

Mrs. G. L. Bristow and Miss Marshall were elected Directors of the Society, the latter in place of the late Mrs. Hurry.

## TIDINGS OF THE SPECIAL DEPUTATION.

THE friends of the Society who are following Mr. Crosfield and Mr. Wardlaw Thompson in their travels will be glad to hear that they have had a very busy and successful visit to the Samoan Islands. We give a few extracts from a private letter, dated 3rd August from Apia, to Mr. Cousins, which was not intended for publication, but which gives a glimpse of the kind of work done by the Deputation:

"We were four days late in arriving here. Unfortunately the mail steamer this month is a new fast boat which means to make a record passage, and is expected here this evening, two days before her time. The result is that we have to squeeze all our work into three weeks instead of four, and it has been such a rush that I feel tolerably tired out. I have

with reference to this visit, from the Malua Institution, Samoa, as follows:

"Personally, I have been strongly moved by this most helpful season of refreshing intercourse with our dear friends, Messrs. Thompson and Crosfield. As I have seen more of them than anyone else in the mission, I should, perhaps, be able to say more than anyone, but each and all have, I am persuaded, cause to thank God for their coming. Mr. Thompson left us on Thursday, 5th August. Mr. Crosfield is our most delightful and most honoured guest here at Malua, but he will leave Samoa next week. They have both found their way to our hearts. May God bless them, and you, too, for sparing them and sending them to us."

The following resolutions were passed at the Samoan District Committee held at Apia, in July:



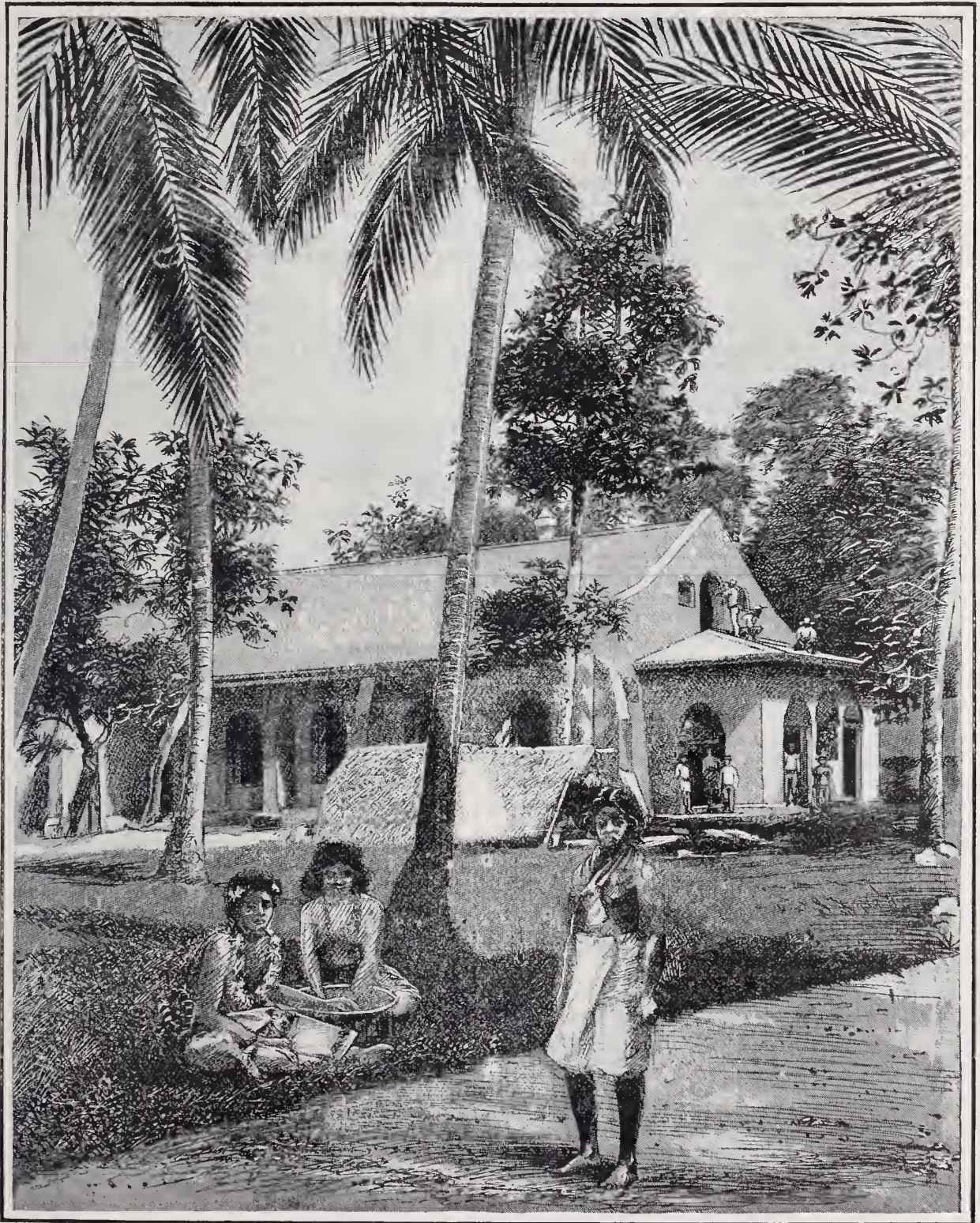
THE LANDING-PLACE AT MALUA, SAMOA.

given thirty-nine sermons and addresses in the twenty-one days, in addition to all the pleasant informal talks connected with welcomes and the giving of presents to the Deputation. We have also spent the greater part of three days in committee, after one of which I worked until 1.30 a.m. at the mission accounts. We have not played much I can assure. We have gone nowhere—not even for a pleasant drive. It has been work continually. . . . As the steamer expects to be so early, I have written to the Auckland people to say that I shall spend two days with them, and go on by local boat. They have written to me four times on the subject. The weather here has been exceptionally hot and wet for the time of year. It is nearly as trying as New Guinea just now."

At the end of a long business letter, Mr. Newell writes,

"That we record the visit of the Society's Deputation—the Rev. R. W. Thompson, Foreign Secretary, and W. Crosfield, Esq.—who arrived in Samoa on July 12th, and have now visited the principal stations of the Mission throughout the group, holding meetings with the pastors, chiefs, and people in the various centres, and concluding their labours amongst us by joining us in conference on the work of the Society in the Group, both in the deliberation of this Committee and in the general assembly of native delegates just held at Malua. The Committee feel that they cannot adequately express their deep sense of the value and usefulness of this visitation, and their gratitude to the Directors for appointing the Deputation, and their gratitude to Messrs. Thompson and Crosfield for their wise, earnest, and sympathetic counsels to the Committee and to their native brethren in the ministry. We are deeply conscious of the intimate and sympathetic interest displayed by our esteemed





MALUA JUBILEE HALL.

Foreign Secretary in all our work. We venture to express the hope that in the future work and policy of this Mission, as well as in the glad impulse to more devoted and well-directed service which the visit of the Deputation has given to us and to those associated with us, both the Directors and our friends the Deputation will find their ultimate justification and reward."

"That we have held our twenty-fourth general conference with native delegates, pastors, and deacons from the Samoan churches. The visit of the Deputation and the fact that the Jubilee Hall (which is nearing completion) would be first used on this occasion gave to this assembly special and unique interest. There were present 239 pastors and 167 deacons from all parts of the Group. The Assembly met in a spirit of earnest expectation, which the event amply justified."

"The special feature of the two days' conferences which we held in Malua has been the addresses of the Foreign Secretary, which, at the earnest wish of the Assembly, were fully reported, and will be published in the *Sulu*, and also his statements on questions of practical interest and importance on which definite official information was needed. The letter of sympathy with the Malagasy Christians, unanimously adopted by the Assembly, was the occasion for a most important address from Mr. Thompson on the work of the Society in other lands. His address on the special needs and weaknesses of the Samoan Christians, as these had been noted by the Deputation in their conferences with the native pastors and others in the various districts, will long be remembered. The address prepared the way for resolutions embodying the practical desire to provide mental and spiritual stimulus and help for our younger pastors, and the need for definite information as to the number of capable pastors who for various reasons, had drifted out of the regular ministry. The beautiful Hall, which is the outcome of the desire of the Samoan people to have some adequate memorial of the Malua Jubilee and the Society's Centenary, is nearly completed. The sum of about £1,000 remains on the cost of the building. It was decided that the Hall should be formally opened in November, and that on that occasion an earnest effort should be made to collect that amount. The meetings closed with the Communion service, at which Mr. Thompson gave an earnest and impassioned address, which was felt by all to be the very Word of God to the Assembly.

"After the Deputation left Malua, the native delegates held a further meeting, which was the outcome of the desire that the powerful impression produced at the morning Communion should be deepened. Several members of Committee who were present thanked God for the apparent blessing He had vouchsafed to the Assembly."

The Rev. W. N. Laurence, of Aitutaki, writes an account of the visit of the Deputation to the Hervey group. He says: "The Deputation has been with us and gone again. That no time might be lost they collected the mission staff as they came along, and so we were able to go into committee an hour after we left Aitutaki. To use an Americanism, we have had a right good time and no mistake. Our visitors have seen as much of us and our people as it was possible for them to do in this time. I can assure you they do not spare themselves; my only fear is

that if Mr. Thompson goes on at the same high pressure right through it may tell seriously on his health. The visit of the Deputation has done us all good. Their kindly and wise counsel to ourselves, their earnest stirring addresses to our people, are sure to bear fruit in due season. What we have felt perhaps even more than anything else was the genial human influence of the men themselves; they came to us as brethren, fellow-workers with ourselves, and they have cheered and encouraged our hearts. Nor did they fail to speak strongly about those things that need putting in order, and we, of course, took the opportunity of speaking freely about our difficulties and our wishes."

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## A LETTER FROM MADAGASCAR.

"Ambohipotsy,

"August 12th, 1897.

"DEAR MR. COUSINS,—I was sitting down to-night to write, or rather finish, a report on our Home for Youths and College Students, to which the resolution of the I.D.C. refers.

"But I have been prevented by a cause for which I am sure you will rejoice—viz., one of our boys living in the house, a bright, intelligent lad, who has been working at the printing office, has returned to continue his education, and has entered the College Secular Department to learn French. Well! he has sought an interview with us to-night to confess his desire to give himself to Christ. His face brightened up wonderfully as he *realised* that he was accepted as a child of God. This is the fourth case within a few months in our household, so we have something to rejoice over. As so many doors seem shutting to us, it seems as though God was opening another splendid field of opportunity amongst the youths who are constantly begging us to receive them to live with us. Our Home has been for four years entirely kept up at our own risk, but now it is costing us nearly £100 a year, though the students pay £60—quite as much as we can expect. It is a work which has saved very largely our Secular Department during the crisis here, as well as saved these youths from the thousand snares of this now licentious city.

"I hope next mail to send you a family group of my twenty boys, with a report,—Yours in haste,

"J. SHARMAN."

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The best men, doing their best,  
 Know, peradventure, least of what they do;  
 Men usefullest in the world are simply used;  
 The nail that holds the wood must pierce it first;  
 And he alone who wields the hammer sees  
 The work advanced by the earliest blow. Take heart.

**FROM THE SECRETARY OF THE WATCHERS' BAND.**

MANY friends will doubtless be interested to know that a WATCHERS' BAND MEETING has been arranged for in connection with the Autumnal Session of the Congregational Union at Birmingham. The meeting will be held in Carr's Lane Chapel, on Wednesday, October 13th, at 3 p.m. The Rev. J. D. Jones, M.A., B.D., of Lincoln, will preside, and the Rev. J. Lewis Pearse, of Sheffield, will lead the meeting in prayer. The Foreign side of our movement will be represented by the Rev. J. Richardson, of Madagascar, and Mrs. Bacon, of South India; while the Home side will be represented by the Rev. W. Justin Evans, of Lewisham, and the Hon. Secretary.

It is expected that a considerable number of ministers and delegates from all parts of the country will attend the Assembly, and, as a large proportion of these are enrolled as "Watchers," we may confidently ask and look for the help of their presence and their hearty support. But, in addition to these, there are many branches in Birmingham and the surrounding district which have a large number of members connected with them, and I would very earnestly urge that these will each and all do their best to make this meeting successful, and that they will themselves be present if possible.

BUT I wish to appeal to the still wider circle of the many thousands who cannot be present in person, and to ask that they will remember this, and the Valedictory Meeting in the evening, at the Throne of Grace. Let much prayer be made for a definite blessing upon these gatherings, and God will hear and answer us even beyond our expectations.

MOST of our members will probably ere this have returned from their holidays, and are settling down with consequently renewed energy and vigour to the work that lies before them. As the plans are now being laid for the winter campaign, may I plead that space will be found and arrangements made for periodical meetings for special prayer and for the study of missions in connection with all our branches. It is said that there are still churches to be found in which the annual missionary meeting is the only occasion in the year when missionary subjects are brought before their members. But a quickened interest in this great work, in the rousing of which the influence of the Watchers' Band has been so powerful for good, is fast removing such a reproach.

THIS interest can, however, only be maintained, and the flame of missionary zeal be kept brightly burning, by the supply of information regarding the work and the workers, and the due setting forth of the claims of the work upon all who bear the name of Christ, for their hearty sympathy, their warm support, and their most earnest prayers. We may be sure that our Lord and Master, who gave His life for the world, regards this work of bringing the world to Himself as infinitely more important than many of the schemes which occupy so much of our time and thought. Let us remember, then, that it is no less our bounden duty than our glorious privilege to unite in prayer and effort in the prosecution of an enterprise which towers above all others—the mighty and blessed undertaking of winning the world for Him.

IN relation to arrangements for meetings I would direct the special attention of Presidents, Secretaries, and members to the announcement on page 5 of the cover, regarding Lantern Lectures. Many meetings may be made additionally interesting

by an exhibition of missionary pictures, maps, curios, &c. These can be obtained from the Mission House, and the carriage and any other expenses might be met by a collection.

JAMES E. LIDDIARD,

NEW BRANCHES.				
Branch.	LONDON.			Secretary.
Chatham (Ebenezer) ...	...	...	...	Mr. T. P. Pepin.
Islington (Gifford Hall)...	...	...	...	Mr. L. T. Horne.
	WALES.			
Corwen (Tre'r-ddol) ...	...	...	...	Mr. W. Williams.

**THE MORAVIAN MISSIONARY FESTIVAL.**

Herrnhut, Saxony,

August 23rd, 1897.

DEAR MR. COUSINS,—Yesterday was the Mission Festival here in Herrnhut. As Urambo was much in evidence, and the L.M.S. CHRONICLE did not happen to have a reporter here, I will try, as far as time permits, to give your readers a glimpse of such a day as this missionary centre had. Of course, as we looked north, south, east, and west, for the Moravian stations are to be found in every continent, numerous interests were touched on besides Urambo. But I must confine myself chiefly to the bearing of the festival on the work for which we desire the continued intercession of our friends of the London Missionary Society.

A festival day at Herrnhut is usually ushered in by strains of sacred music. The stillness of the early hours is broken by the trombones sending forth, in measured harmonies, fine chorales, which are sure to suggest to the listeners hymns suited to the spirit and purpose of the day. By six o'clock on this missionary day the trombonists were down at Berthelsdorf, about a mile from Herrnhut, and playing in front of the homes of the missionary Directors. Presently one could hear, by the more distant tones, that they had returned to Herrnhut, and throughout the day their brass instruments rendered effective service in leading and sustaining the tunes, especially in the open-air meeting in the afternoon.

By ten o'clock a.m. the large church at Herrnhut was full of attentive worshippers, many of whom had walked six or eight miles. The preacher was Bishop Heinrich Müller, and his excellent sermon dealt with the mission as a work of faith and labour of love for which the patience of hope is ever demanded, both from the front rank in the field and the intercessors and workers at home. Without a break followed that part of the service which suggested to my mind a letter to you. It was the ordination of our brethren, Dahl and Meier. I believe that solemn hour stirred many hearts as it stirred my own. In the centre of the great congregation sat the two young men, who will soon start for Urambo to join your noble Mr. Draper. This part of the service was conducted by Bishop Buchner, the special correspondent on the Board for our missions in German East Africa, hitherto in Nyasa, and henceforth also in Unyamwesi. He briefly stated the providential guidance which had led our church to take over the station from the London Missionary Society. He earnestly pleaded for effectual prayer on behalf of those now going to the work, and for Mr. and Mrs. Stern, soon to follow; and then he addressed to Edmund Dahl and Konrad Meier words full of courageous impulse. Having given them

strong words of encouragement for the journey and for the work, for life or for death in Africa, as the Lord wills, and having received their own confident affirmative to the question: "Are you ready to go forward in humble reliance on God?" Bishop Buchner commended the two young men in a fervent prayer, and then solemnly laid hands on each in ordination. "I ordain thee, Edmund Dahl, to be a Deacon of the Church of the United Brethren, in the name of the Father, and of the Son, and of the Holy Ghost. The Lord bless thee, and keep thee; the Lord make His face shine upon thee, and be gracious unto thee; the Lord lift up His countenance upon thee and give thee peace. In the name of Jesus. Amen."

After a pause for silent devotion the choir sang the doxology used at the ordination of deacons.

At three o'clock the congregation again assembled. I doubt if the church could have accommodated all, but the weather permitted the gathering to be held in the large garden behind the house, once occupied by Count Zinzendorf. It was a beautiful service with a beautiful environment. In freer fashion, but with deeply earnest spirit, the festival proceeded in an alternation of fervent prayer, hymns of faith and praise, and telling addresses. There were four speakers—two members of the directing Board, and two missionaries on furlough. Bishop Buchner gave a brief report of the past year, dealing with its special cares and its special joys, for the Lord gives both in blessing for the cause and for the workers. One of the joys was that in spite of the great deficiency of nearly £6,000, which again rests upon the General Fund, He permits us to take up the work in Urambo, for which two missionary couples will leave Naples (D.V.) on September 29th.

Bishop Padel, who has recently visited the large Surinam mission, told of its lights and shades.

During the pause which ensued, crowds gathered round a small tent set up in the grounds. It was one of two which are to be the homes of our missionaries on the six to seven weeks' journey from the coast of Africa up to Urambo, on the Unyamwesi highlands.

The next speaker, Mr. Th. Richard, told of a kindred field at the north end of Lake Nyasa, and especially of pioneer work at Uténgule, the capital of the powerful and cruel chief Merere. Thence he paid a visit to the tribes near Lake Rukwa. "Come again," said some of the Nyika people to him. "Come again, and tell us more of God, who has given His Son to redeem us from sin and hell. We offer sacrifices to Him, but His sacrifice of His Son for us is far better. Come again and tell us about Him."

The last speaker was Mr. Stern, the future leader of the Urambo Mission, who will (D.V.) follow brethren Dahl and Meier thither early next year. His missionary work has hitherto been in Surinam, and he gave a thrilling account of his journey up the Marowynne to baptize the bush negro chief, Apensa, who had grown old as a sorcerer, but is now a simple Christian, desiring the blessings of the Gospel of Christ for himself and his people. May Mr. Stern and his fellow-labourers see similar fruit in Urambo, by the blessing of God, on the seed-sowing of the London Missionary Society and Moravian missionaries.—With very kind regards, believe me, yours faithfully,

B. LATROBE.

## SKETCHES OF MISSIONS.

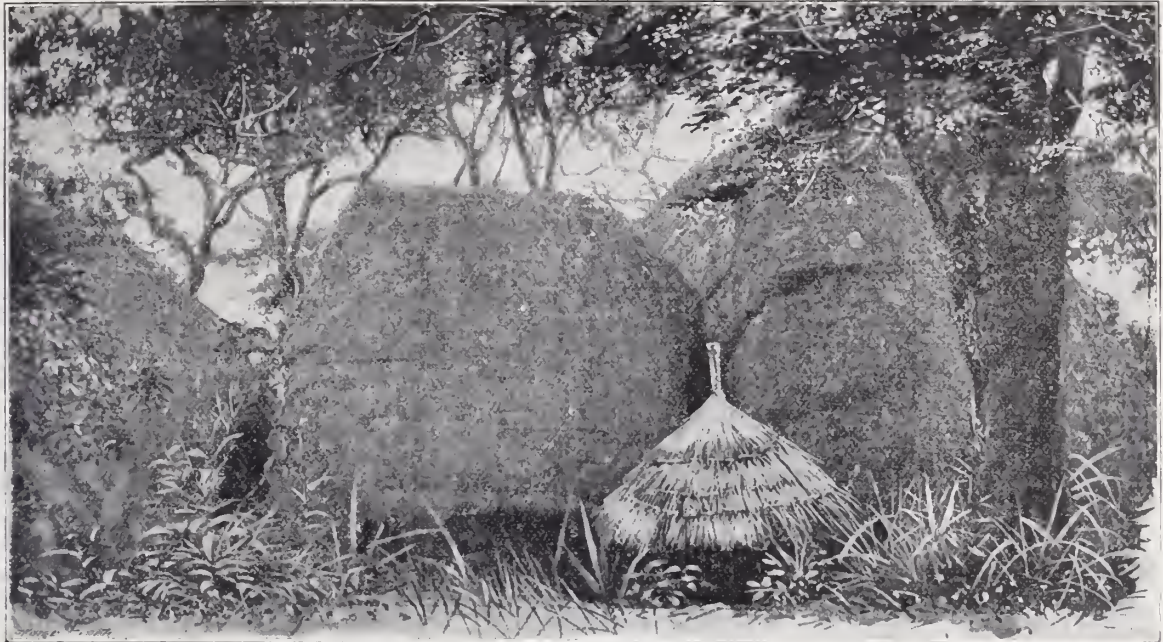
### KAWIMBE, CENTRAL AFRICA.

BY DR. MATHER.

KAWIMBE is situated on the Nyassa Tanganyika plateau, some thirty miles from Lake Tanganyika. The general elevation is over 6,000 ft. above sea level, and thus produces, though in the tropics and near the Equator, a bracing, even cold temperature throughout a considerable part of the year. The station is one belonging to the London Missionary Society, and on its present site building was begun in 1890. It is situated at one extremity of a large plain, girded by hills—on the whole, well-watered and fertile. It is approached by broad roads from the lake, as well as from Mwenzo direction. Near the station eucalyptus and other trees have been planted out, and help the view, for the country-side around is by no means well wooded, wood suitable for building operations being brought from a distance. One striking point, which those who visit this plateau cannot help being struck with, is the villages, very often large, that have grown up around the white men's houses. This feature is explained when we remember how in past days this country-side has been raided by the Zulus, and later by the Awemba, a marauding tribe to the south. The natives have gathered round the white men primarily for protection, and, secondly, because of getting regular work. Kawimbe is no exception to the above, those living around the missionaries' houses now number hundreds where before they numbered tens.

From the first we have endeavoured not only to instruct the natives in school in reading and writing, but also we have believed in the beneficial effect of a combined industrial training for the sharper lads and young men.

A visitor on entering the village comes first in sight of a substantial brick house, next he sees a large and commodious brick church capable of holding some 800 people; should he come near school time in the morning or afternoon, he will hear the sweet tones of a handsome large bell, the gift of H. C. Marshall, Esq., of Fort Abercorn, our Resident Magistrate. Another comfortable brick house, with offices, and serviceable brick store complete the brick buildings in the village. Near the church he will see carpenters at their work, and, going further on, the bricklayers busy erecting some building. Taking a walk outside the village he will come upon the brickfield, with men, women, and boys at work, and the saw-pit with the sawyers busy preparing timber; a broad road leading to one of the out-villages, of which there are some six that have grown up in the course of years; also a roomy brick cattle-shed. Returning to the village again, he most probably will hear the clang of the hammer on iron, and, going to see, he will find the smiths at their work making nails out of old scrap iron. Trees have been extensively planted both around and in the village, ornament as well as usefulness being taken into



1. SPIRIT HUT IN A SACRED GROVE.

2. CENTRAL AFRICAN VILLAGE AFTER A RAID.

consideration. Should our friend visit us in May, he will see a sight that may remind him of home, namely, large fields of almost ripe wheat. This undertaking began in a very small way in the planting of a small quantity of wheat from Ujiji, and it has so grown that this year we shall probably have reaped some 4 to 5 tons. The wheat ground into flour has enabled those of us in the mission, as well as many other white men, to rejoice in plenty of the staff of life, and has also helped to reduce a little the cost of living. The vegetable garden will also be found with plenty of cabbages, lettuces, peas, potatoes, and other sorts growing luxuriantly. This work has grown up under the hands of Rev. D. Picton Jones, Messrs. Carson, Purves, and others who have worked with them.

The school is becoming now quite a popular institution. Lads and lasses are willing to give a week's work in order to buy a hymn-book or reading-book or a Gospel. Young men and young women will be found among those attending. On June 16th the attendance of boys was 138, girls 115, total 253 in the central village; and in three of the out-villages, where we have schools, it was 72, 52, 50, total 174, thus making 427 altogether. Quite a number of promising lads are qualifying themselves for teaching others what they themselves have learnt.

Each out-patient day numbers come seeking medicine, sometimes fifty or more. Confidence in the white man's medicine, as well as in other things, has gradually grown up, and, as a result, many are seeking help.

A small native church has been formed, and no doubt will increase when the people become more fully acquainted with the Gospel and what it requires of them. The early years of this station, as well as of all Christian work, means a great deal of educating and uplifting work, as well as the effect of the education in disintegrating their old beliefs and leading the people to form new and truer views of truth.

The people amongst whom we are settled are a pastoral people, their country has a fair quantity of iron, and they work in it. They, in common with many African tribes, reverence their departed ancestors; they have prophets, one of whose duties seems to be to select holy places or spirit haunts—men and women exercise this gift. Polygamy is general amongst the people, wife purchase is also common. The government of the chiefs is somewhat of a patriarchal one, and the people render to them certain services which are obligatory, and in return for which the chief usually distributes a considerable part of the wealth that he may receive.

To such a people we endeavour to present the Gospel in various ways, and we are encouraged by having the opportunity of speaking for Christ either ourselves, or by means of our native helpers, Sunday by Sunday, to fully 1,000 people. The present fruit is small, but promising, the possibilities are great and are beyond us. Our duty is to do the thing that lies to our hand with all our heart, the issues are with Him Whose servants we are, and Whom we rejoice to obey.

The country in which we are settled is now under the control of the British South African Company, and we are looking to the future with anticipation of great things in the way of peace and prosperity; so that the work done in the past may go on, grow and increase, and make its influence widely felt as a power for good.

## IN MEMORIAM.

### MRS. CHALMERS, OF HONG KONG.

IN the mysterious Providence of Almighty God, our dear friend Mrs. Chalmers, has been taken from us. What she was as wife and mother only her sorrowing husband and children can tell. Fellow missionaries think of her as the beloved associate of our senior colleague, and most respected member of this mission circle. Our Society has sustained in Mrs. Chalmers' removal no ordinary loss.

It is nearly eighteen years since I first heard the name of Mrs. Chalmers. Shortly before leaving England, I met in London one of the Society's missionaries from Central China, who took occasion to congratulate me heartily on my appointment to Canton. "You will," he said, "have the privilege of co-operating with Dr. Chalmers, who will help you in the study of the language. You will find Mrs. Chalmers a charming lady—wise, kindly, and gracious."

On my arrival in Hong Kong, I was welcomed by Dr. and Mrs. Chalmers to the house they then occupied, near the old Union Church, and opposite to what is now the Queen's College. Their reception of me left an impression which a fellowship of seventeen years has served to deepen. From first to last it was always a privilege to meet Mrs. Chalmers. There was a wondrous impulse and illumination to be derived from her society—ever "wise, kindly, and gracious." The testimony of a large circle of friends at the various mission stations in China confirms my own experience of her character and influence. There is no person of whom I have heard more good spoken. Her praise was "in all the churches" and communities. In her character the strong and the tender were beautifully blended. Justice and kindness, truth and charity, piety and good sense were seen in all she did. Few had learned so well the art of "speaking the truth in love." Yet was she no censor, but above all things a peacemaker.

In the small cosmopolitan communities of non-Chinese residents in China, where the life of each is lived in the presence of all, such nobility of character, gentleness, and goodness have a constant effect, which we are quite unable to trace. No one can gauge and measure the power of a good life.

Those who have known Mrs. Chalmers most intimately have been laid under the deepest obligations to her kindness. Her nature was richly endowed, her spirit "finely touched." Few had quicker insight, or sounder judgment. She always seemed to do and say the right thing, and a spirit of meekness and charity gave weight to her counsels.

We bless God for her life, so long spared for service on earth. Dr. Chalmers has seen many and great changes in this mission field. He has been placed in many trying situations, and has been called to labour under conditions calculated to deter and dismay men of weaker calibre. As Bible translator and reviser, as a writer of books and tracts,

as a preacher and manager of schools, he has had to do with mission work in nearly all its branches. In these labours "more abundant," carried on for nearly half a century, Mrs. Chalmers has been by his side a model help-met. In all her husband's undertakings, she has had a share. If Dr. Chalmers is revered for what he has done in the cause of the Gospel, not less was Mrs. Chalmers held in honour and "esteemed highly in love" for her work's sake.

The remembrance of her will abide. Her words will often be quoted, her deeds recalled. They will add to the priceless heritage of a mission rich beyond many in the record of kindly words and noble deeds of men and women who being dead yet speak.

T. W. PEARCE.

**MRS. JONES  
(LATE OF MARÉ).**

Mrs. JONES, *née* Herbert, was born on March 21, 1823, at Olney, the town of Cowper and Newton. Her early life was spent there, and she loved to talk of reminiscences of Olney and those great men. Her mother was a church member at the Independent Chapel, on the site of which now stands the beautiful Cowper Memorial Church. She died, leaving two sons and one little daughter. When dying she said: "What will become of my dear little girl?" The Eternal Father took her under His special care and provided for her a splendid sphere of service in His kingdom. Her mother's sister, Miss Elizabeth Harold, took charge of the little motherless girl and reared her up to womanhood. She attended the ministry of the Rev. J. Simmons, of the Baptist Church, Olney. It was a very rare thing for Sarah Herbert to be absent from either church or Sunday-school. She took an intense delight in all religious services, and listened with rapt attention to the able preaching of her minister, of whom she delighted to speak with admiration to her latest days. She won high eulogies from her teachers in Sunday

and day schools. She was not a member of the church, nevertheless she entered with great enthusiasm into all the departments of Christian work. At length she entered the Gray's Inn Road Institution for training teachers. She was a born teacher, possessing superior powers of teaching and influencing the young. She was very successful as a public school teacher, both in London and the provinces, and became head mistress of a school numbering upwards of 300 children in the city of Worcester, from which place she was married to the Rev. J. Jones, and joined him as a missionary

of the London Missionary Society to the South Sea Islands. The ceremony was performed by the Rev. Dr. Redford, at Angel Street Chapel, Worcester, October 27th, 1853, and he gave the young couple the wedding breakfast at his own house. They had to hurry away to London for Mr. Jones' ordination, which took place the same evening at City Road Chapel. Then, under the pastoral charge of Rev. Spencer Edwards, the mission party, consisting of Rev. S. M. and Mrs. Creagh and Rev. J. and Mrs. Jones, left England in the *Scotia*, December 6th, 1853, and reached Sydney, April 1st, 1854. After staying with Christian friends in Sydney one month they left for Samoa, where they awaited the arrival of the *John Williams* to carry them on to the Loyalty Islands. They arrived at Maré, one of the islands of that group, in October, 1854, accompanied by Rev. J. P. and Mrs. Sunderland, nearly twelve months after leaving their



THE LATE MRS. JONES.

English home. Here Mr. and Mrs. Jones laboured for thirty-four years.

Mrs. Jones, at an early date, commenced a boarding school for boys and girls, who were kept and trained under the missionary's influence. Mrs. Creagh, a year or two afterwards, organized a similar school on the other side of the island. These schools proved of untold advantage; the whole island was sprinkled over with the pupils who had been trained in these schools, and who became nuclei of

light and influence for good. Two examples will show the length of service in this department: A little girl was taken into Mrs. Jones' school; she became the head chief's wife, and is now a grandmother. A little boy also entered about the same time; he grew up, entered the institution for training native ministers, went out as one of the first missionaries to New Guinea, laboured there for nearly twenty years, and is now retired to Maré an infirm old man.

Mrs. Jones possessed great power and influence over the natives. On one occasion, in the early days of the mission, her husband being absent on mission duty, she heard that a band of warriors were approaching along the road which led to the mission compound, and were about to attack an adjacent village. She went out, stood in the road, stopped their advance, and single-handed, without the aid of any friendly native, unarmed the whole party, saying to each man, "Give me your club and spear." These she took from them, one by one, and put them over the fence of the mission premises. Then she said: "Now you go; return home at once. You shall not go to fight with the people at Lota." She then carried the captured arms to the mission house. When her husband returned he was surprised to find her in possession of such a lot of implements of war. He was amazed, and said, "Were you not afraid?" She said, "No. I felt I must do it, and thus prevent a fight which might have been most disastrous to the mission." The next day the men came to the mission house, saying they had agreed to obey "the lady," and meekly begged that she would restore them their arms. These were given up, and never after did those men venture on a similar course, but they became devotedly attached to her. She possessed the power to command, and hence the natives highly respected her.

In 1885, after a long, faithful, and devoted career by the side of her husband, ill-health compelled Mrs. Jones to leave Maré and come to Sydney, two years before her husband was expelled from the island by French authority. Since that time she has been a great sufferer, and was physically unable to do much in the Lord's service; but she taught in the Sabbath-school at Hunter's Hill Congregational Church as long as her strength would allow.

The rising generation on Maré will know of her only by report, but the middle-aged and the old people, when they hear of her death, will exclaim: "Kole ni angaeshola me shed" ("Alas! for the lady, the beautiful, the good"). She was taken seriously ill on June 30th last, and, after great suffering, she died on July 5th of peritonitis brought on by gastric influenza. Only four hours before her death she was talking enthusiastically to a neighbour about the prophecies relating to Christ's second coming. She suffered intense pain, and in one paroxysm exclaimed, "Oh, what will it be to be in a world where there is no pain!" Later she said to her husband, "I am vile." He replied, "We are all vile; that is why God sent Jesus Christ, that our vileness may be covered. Hence we pray with the Psalvist,

'Look not upon us, but behold our shield, and look upon the face of Thine anointed.'" She appeared to realise that her end was near, for she said to her husband, "I must leave you, my dear." He replied, "Perhaps not yet." Again he said, "You trust in Jesus, do you not?" "Yes," she replied, conscious to the last moment. She passed away trusting in Jesus. Mrs. Jones leaves behind her, to mourn their loss, her husband, one married and three unmarried children, also four grandchildren.

#### MRS. HURRY.

THE Ladies' Committee of the London Missionary Society have sustained a heavy loss in the death of Mrs. Hurry. She was one of its earliest members, and her constant attendance at all our meetings, and her unceasing interest in every phase of the work, made her presence always a help and a stimulus. Though her words were few, they were weighty, and we felt that her judgment was wise, and her advice the result of prayerful consideration. Our friend was specially true to her convictions in regard to the training of our candidates.

Intellectual advantages were always *secondary* to that which would be likely to deepen the spiritual life, and lead to higher attainments in holiness and consecration. This was a marked feature of her helpfulness in our Committee, and, on some minds at least, it has left an abiding impression. In our young missionaries, Mrs. Hurry took most kindly interest, and many who hear that she is no longer with us, will remember their visits to her home, and all the wise counsel she gave them; and we, with whom she was so long associated in our Committee, as well as on the Board, feel that we have lost a true friend, whose vacant place it will not be easy to fill.

[The Resolution passed by the Board, which will be found on page 219, and the above testimony by a member of the Ladies' Committee, touchingly indicate the high esteem in which Mrs. Hurry was held by the Directors. She lived to be missed, and in the midst of her work the Master came and called for her; and, like Mary, she went forth to meet Him, to serve Him in a higher sphere, and to abide in His presence for ever.—THE EDITOR.]

OUR London readers will be interested to learn that on Wednesday, October 20th, the churches of East London and Metropolitan Essex are to hold a *Missionary Day* at Woodford Green Church, of which the Rev. W. E. Anderton, M.A., is the minister. There will be a conference at 11 a.m., followed by a luncheon at 1.30; a sermon by the Rev. W. Pierce, of West Hampstead, at 4 p.m., followed by a tea; and a public meeting in the evening, at 7.30. The ministers, delegates of the Metropolitan Auxiliary Council of the Society, collectors, and others interested in the Society's work, are taking up the matter with enthusiasm, and an influential committee, with Mr. W. H. Brown as chairman and Mr. P. J. Whitaker as secretary, is working earnestly in the hope of making the day a successful and truly profitable one.



# WOMAN'S WORK



## A DAY WITH THE PAPAUTA GIRLS.

BY MISS MOORE, OF SAMOA.

THE first rays of the morning sun have just changed the sea into a dazzling mirror, and are lighting up the cocoanut and bread-fruit trees on the beautiful island of Upolu when the great bell of the Papauta school clangs out, warning the hundred or so of sleepers there that it is time to be stirring. Let us take a peep at them in their dormitory on the upper floor of the building. We see a large, lofty room, plentifully supplied with windows, but quite destitute of furniture. On the floor, in four long rows, lie the girls, each of whom on her mat and rolled in her sheet has slept as soundly as ever did her white sister amid all the appurtenances of civilisation.

As the tones of the bell strike upon their ears, there is an uneasy murmur among them, most would quietly settle down to sleep again, but the monitresses, held responsible for the others, will not allow this, and all are aroused to action. Very little adjustment of clothing is needed, hair is tidied, mats neatly rolled up and put away, and all troop downstairs to the lavatory for ablutions. Before leaving the dormitory most of the girls may be noticed quietly sitting for a few minutes with bowed head, thanking God for protection during the night, and asking His help for the coming day. Washing over, and limbs stretched, it is now 6.15 a.m., and each of the ninety-six girls goes off to her appointed duty. About thirty have their tasks of house-

work—cooking, sweeping, dusting, cleaning, &c., these are the elder and privileged girls; the remaining sixty or so, under the leadership of Leitū (the native matron), distribute themselves over the grounds, where they are soon busily weeding—singing, laughing, and talking as they work. At 7.30 the bell peals forth again, and this time it is very promptly obeyed, for it means: Leave off work and gather in the schoolroom, where, with books, home-lessons, or talk, all may occupy themselves for half an hour. At eight o'clock a hush falls upon the assembly; the girls are quietly sitting, each with Bible and hymn-book on the desk before her, the coloured maps and diagrams on the walls, the varied tints of the pretty print dresses of the girls, together with their bright, happy faces, make a pleasant sight as the two lady missionaries in charge of the school enter and family worship is begun. Hymn, reading, and prayer are heartily joined in by all, and the new day is consecrated to the Master, the great Head of the school.

Then comes breakfast. The large native house close behind the school building is besieged by ninety-six hungry girls, and Leitū and the monitresses are soon busily dividing the rice flavoured with cocoanut juice, which has been boiled earlier in the morning.

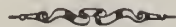
Nine o'clock, the bell again! The remains of breakfast are hastily despatched, hands washed, and all return to the schoolroom; this time classes are formed, slates and school books got out, the "roll" is called, and work begins. Alisa and Vaiese, the two eldest monitresses, now help in

teaching many of the subjects. Scripture, geography, physiology, arithmetic, etc., as the case may be, keep all busy until 11.30. The heat has by this time become intense, the schoolrooms stuffy, and all are weary, so that the order to start to the river for the daily bath is very welcome. At 12.30 the bell rings out for dinner, and loiterers in the cool water are seen running towards the native house; the meal this time consists of native food stuffs—bananas, taro, yams, or bread fruit. After dinner tongues are let loose, and the sound of nearly a hundred strong, hearty, happy Samoan girls, laughing and talking together, must be heard to be understood. At two o'clock school begins again, the subjects for the afternoon being either plain or fancy needlework, English, singing, or writing, until 4.30 points to the hour of release.

Now comes the play hour—all over the grounds they go—some in groups sitting under the trees talking, singing, or perhaps sewing; others with bats, balls, or skipping ropes, are enjoying themselves in a more noisy manner.

Six o'clock, which is also sunset, brings all the girls in hungry for their evening meal; rice, biscuits, or, when obtainable, native food is distributed as before, and by 6.45 they are ready to return to the schoolroom. Then when all are seated, there begins what is called the "silent time"; all talking is strictly forbidden; the girls who belong to the I.B.R.A. (and many who do not) use this time for Bible reading and prayer; then home lessons may be proceeded with, but still in perfect silence. This is the hour when one and another will steal into the adjoining room for a quiet talk with "Misi," in which teacher and pupil draw very near together. At 7.30 family worship is conducted as in the morning, and afterwards, unless it be "Christian Endeavour" evening, home-lessons may be continued till 9 p.m., when the last bell rings for bed. Soon all is quiet, and now the two principals are usually left undisturbed to correct exercises, to prepare lessons, or talk over the work of the day, which has included, besides actual teaching, the tendance of the sick, both in their own large family and from the adjacent villages, the oversight of the food plantations and of the men who work them, interviews with parents, pastors, or would-be husbands of the girls, &c., &c.

Thus the training goes on from day to day, and after three or four years spent in the school the girls leave it, usually to become the wives of native pastors and the mothers and teachers of future generations who shall raise the people of Samoa a little nearer to the standard laid down by our Lord Jesus Christ.



"Let us be content in work,  
To do the thing we can; and not presume  
To fret, because it's little."—*E. B. Browning.*

## THE NEED OF MISSION HOMES FOR THE EDUCATION AND TRAINING OF NATIVE CHRISTIAN GIRLS IN INDIA.

BY MISS E. BARCLAY, OF MADRAS.

THE first question one feels inclined to ask is, Why have we homes for the education and training of native Christian girls? Is it not possible for them to stay at home and help their parents, as girls do in England? Surely home training is preferable to outside training? And is it not a well-known fact that many of our great men and women owe much of their greatness in life to what they have learned at their mother's knee? True; but, alas, in India it is all the other way about. First of all, there is no such thing as home-life in India—at least, not in our sense of the term—and what there is is mostly impure and dangerous. Where can we find a mother in India like a good, true mother in England? Mothers in the East are children, and remain so mentally for life. Their talk is childish, and consists of gossip about jewels and money. But what more can be expected from children who marry so early and are kept in the seclusion of a home for the rest of their days? Such is the state of our little heathen sisters. But not so with our Christian girls. As soon as they are able to learn they are brought by their parents to the missionary lady, and there kept in the home, to be trained in ways of virtue and honour. It is simply impossible to allow them to remain in their own homes owing to the filthy language they hear from the heathen round about them and other indecent practices which they see. Moreover, the state of morality in India is such as to render it highly dangerous to leave any girl-child in the house without some one to protect her.

Sometimes mothers have to go out to work as teachers or Bible-women in order to increase the income of the family, and the only course open to them to save their children from harm is to bring them into the shelter of the mission home. Thus in the course of time we hope to send forth from these schools children whose thoughts and desires and aims will be purer and higher than those of their parents.

At the present time there is a great demand for a better class of teachers for our day schools, and an equally urgent appeal for downright good Bible-women. Is it not right to expect that, sooner or later, the girls trained in our mission schools will come forward and fill up the gap? All this, however, requires patience and time. Let us not be restless and impatient with a people who have heard the word of God but yesterday; but rather let us look at the state of our own country—nay, let us look at the state of our own selves. Have we grown in proportion to our advantages? I think not. May we, therefore, go forward with renewed zeal and earnestness to work in the Master's vineyard, and to do with a will what our hands find to do.



*From Photos by]*

WOMAN TO THE RESCUE! SUFFERERS IN A PLAGUE HOSPITAL.

[STEWART Poona.

## THE EXCITEMENT IN TIENTSIN.

BY MRS. BRYSON.

**D**URING the last few weeks, the city of Tientsin has been suffering from one of those unreasoning panics which not unfrequently attack the people of China.

The most absurd reports of the evil doings of the "foreign devils" are industriously circulated, and find ready credence everywhere, culminating frequently in attacks upon the Christians and any defenceless foreigners who may come in their way.

The immediate cause of the present popular agitation is, no doubt, connected with the construction of the railway, which will soon unite Tientsin with the Capital, and the survey for the Grand Trunk line, which will connect Hankow—the great mart of Central China—with the northern ports.

From ancient times a very general impression has prevailed in China, that in order to construct, securely, bridges and other important public works it is necessary that the bodies of children should be placed beneath the piles of the bridge or the foundations of the building.

In the neighbouring province of Shantung there exists a bridge which in years gone by was rebuilt over and over again, but it was always swept away by the strong current of the river.

The popular voice declared that the spirit of the river must be appeased, and accordingly a number of children were sacrificed, and their bodies placed beneath the piles; ever since, tradition declares, the bridge has remained secure.

It is quite natural, therefore, that when foreigners in China contemplate the laying down of an iron road and the erection of huge bridges, such as no native has ever dreamed of before, that an impression gains ground among the people that our engineers must necessarily resort to schemes which their own preconceived notions make them imagine absolutely necessary to secure stability.

For some time past, popular rumour in Peking has declared that several thousands of children are required to place under the sleepers of the new railway. Another rumour asserted that the Russian minister had presented a petition to the Empress Dowager, requesting that she would provide him with the required number of children.

Happily, the inhabitants of the Capital have the character of being a law-abiding people, partly, doubtless, because a large proportion belong to the Manchu race, and, being dependent upon the Government for their monthly allowance, know that it is to their interests to keep the peace.

In Tientsin we have a different population altogether, hot-headed and superstitious to a degree, and inclined by old tradition to believe any evil thing about the "foreign devils"; and now that the restraining influence of the iron rule of our ex-Viceroy, Li Hung Chang, has been withdrawn,

they find it easier to give expression to their antipathy to foreigners.

Not only have the rumours about the railway been circulated more industriously here than elsewhere, but, in addition, the populace are greatly irritated by the restoration and re-erection of the French cathedral, which was destroyed in the massacre of 1870, when twenty European lives were sacrificed to the fury of the mob; and many Protestant chapels, as well as the French cathedral, were reduced to ruins.

Towards the end of last year preparations for the restoration of the cathedral were observed on the prominent site in the heart of the city where the Pei-ho and Grand Canal unite, where for the last twenty-seven years the ruined church has stood—being always referred to in common parlance as the "Devil's Tower."

It appears that after the recent war between China and Japan had ended in the humiliation of this great empire, the French Government, seeing that other nations were obtaining concessions from her, determined to insist upon the rebuilding of the cathedral, and that marble memorials should be erected there to the memory of the martyrs of 1870.

Unfortunately, it does not seem as if we were far enough removed from those dark days of terror to treat them as ancient history.

China has made immense advances in many directions, but the vast inert mass of her population is hard to move onward in the path of progress, and they resent bitterly the decision of the Roman Catholics—to have a grand opening ceremony on the anniversary of the day of sorrowful memory.

For some time past it has been the talk of the tea-shops that if the "foreign devils" persist in their intention of opening the restored building on that day with public ceremonies it shall be razed to the ground, and the possibility of a repetition of the scenes of 1870 has been freely discussed.

In order, if possible, to avert the disgrace and humiliation which the *literati* of the neighbourhood feel would fall upon them if a ceremony involving condemnation of the action of 1870 were allowed to take place, rumours have been diligently circulated that children's bodies are required to place under the foundations of the cathedral, and the wild cry of "Kidnappers! Death to the kidnappers!" has been heard throughout the city.

Unfortunately, this is just the season at which southern kidnappers, most of them boatmen returning to their homes after bringing up the tribute rice for the Emperor, ply their vile trade.

They hide any children they can get possession of in the dark holds of their junks, with the view of selling them as slaves in Canton and other southern ports. Many children have been missed from their homes, for, as the last year was not a famine year, it was difficult to purchase them, and it

is widely believed that foreigners have seized them for building purposes. As is invariably the case, the converts suffer seriously at these times of universal panic.

Some of the Christians connected with our mission outside the south gate have been in the habit of meeting together and teaching their children and the children of neighbours to sing hymns. Rumour declares, without foundation, that many of them are missing, and that one Christian has supplied the foreigners with twenty children. Several persons have been killed in the streets by the mob, the sudden cry of "Kidnapper!" having aroused the passions of the populace.

The Chinese officials have apparently been more active in their endeavours to quiet the people than on former occasions of popular excitement, though there is a feeling abroad that they are now finding it a difficult task to quell a commotion which in all probability they originally were the means of arousing. Pickets of soldiers are now guarding the city streets and entrance to the foreign settlement, but the appearance of these Chinese braves does not inspire anyone with confidence, and it is reported among the natives that at a given signal they will be in readiness to join them in an attack upon foreigners and Christians.

Proclamations have been posted throughout the city commanding the people to bring all kidnapers at once to the yamens, where they will be tried, and forbidding the people to continue to take the law into their own hands. The result has been that large numbers of suspected persons have been hustled before the mandarins without the least foundation for suspicion against them.

One man was carrying his own child through the streets. The little one began to cry, and at once a crowd collected, and the alarm of "Kidnapper!" was raised. The poor man was dragged to the yamen, where happily, after inquiry, he was liberated.

A child had lost its way going to school, and a kind-hearted passer-by offered to lead it there. He also was pounced upon as a kidnapper and hurried off to the yamen.

A colporteur, selling books on the streets, met with a refractory customer who objected to pay for the book he had taken. To escape payment the man ill-naturedly raised the cry of "Kidnapper!" and the colporteur was hurried off to the magistrate's office, where he was closely questioned as to his belief and connection with foreigners.

One day the city was thrown into a panic by an imaginative barber's apprentice, who, exhibiting blood-stains upon his back, declared that he and six other lads had been kidnapped by the foreign priests, and nailed to boards within the cathedral compound, and he alone had managed to escape. Frightened by the judge's cross-questioning, this lad eventually admitted that he had that morning been punished by his master, and thought it a good opportunity to pose as the hero of the hour by exhibiting the marks of his chastisement on his shoulders.

Just before these troubles occurred it was found necessary to take down the front wall of our chapel in the Ku-lou-she as it had become unsafe. It stands in one of the busiest streets of the city, and now passers-by constantly observe, "There must be some reason for this building being demolished. What is the reason?" and there is much vague speculation about it. Mysterious stories are afloat declaring that the air is filled with charms—some are in the form of paper men, which, when they alight in people's court-yards, are changed into real flesh and blood, with kidnapping propensities, and spirit away children. A mysterious spirit is also said to walk the streets, having the power to draw people through stone walls to their destruction. It is widely believed that there is a close connection between these wonders and foreigners, whose mysterious powers in inventing telegraphs, telephones, and railways are well known.

The American Consul has issued orders to the American missionaries to refrain from visiting their chapels at the present time, but as yet no such commands have been sent out by the British Consul.

## WOMAN'S WORK IN TREVANDRUM.

BY MRS. BACH.

MISSION-WORK is very much in its infancy here, and never before have I realised until now how great the needs are for improvement and enlightenment in this mission-field, and how much scope there is for all one's energies and powers.

Trevandrum is swarming with people, and one has only to go to any street or in the neighbourhood of shops and bazaars to verify this fact. I have been so struck with the faces of the old women here. The young girls look happy enough, but, after they grow up, one cannot help noticing how utterly hopeless and discontented they seem, and this only shows the influence their surroundings must have upon them. What need there is for open-air work, schools, and all kinds of evangelistic agencies amongst so great a population! What need for intense earnestness if we wish to be instruments in God's hands of doing good!

My predecessor, Miss Wills, had a class of Bible-women. As often as health would permit she visited the zenanas with them, and I am constantly having proofs of the good she did, and of how much her visits were appreciated.

Up to quite lately I have been able to retain these Bible teachers, but with great difficulty; and now we are so crippled for want of means that I fear we shall have to send these workers away. It grieves me very much to do so, especially as there are one or two who would, if well trained, prove efficient and able helpers, and form a nucleus of a good band of workers in the future.

Several times I have been to the zenanas, and have enjoyed going from house to house. Some of the women

listen attentively; others, again, are indifferent; but what has struck me more than anything else is the unwillingness of the children to learn. Discouraging though this is, I am convinced that a school built in the neighbourhood of these zenanas would work wonders; and this is one of my aims. I believe, after having worked in Nagercoil, and seen for myself the great importance of day schools situated, as it were, in the heart of zenana work, that if we could erect such schools here we should see many changes in a few years' time.

Most of the zenana women are ignorant, the majority of them not knowing how to read. Bible pictures are always helpful, and they listen to a story with interest. Oh, that their hearts might be touched by the love of Jesus, and that we might see many coming out on the Lord's side! We can never estimate, I think, how much can be done by personal dealing with individuals.

Once more may I ask those who read this to remember the work in Trevandrum? The needs are great, and the labourers few; but, with means to help us, we may, in God's strength, be able to do something for the extension of His Kingdom.

[Since writing the above, we regret to say that Mrs. Bach has been invalided home.—ED.]

### PART OF A LETTER FROM NAGERCOIL.

WE are hoping to start work in a village of shepherd-caste people. Some time ago they had a teacher sent to them, but seemed to care so little about learning, and did not provide a place for the children to be taught in, that it was given up. But now they have come asking for a teacher, so we went to the village to make inquiries. They said they would give land for a school to be built, and when we told them that first they must give room in a house, because we could not build a school unless the children came regularly and really wished to learn, they said they would give a little house that belonged to the village. We went to look at this house. It had two rooms, and in one corner of the bigger room was a large ugly clay idol. Venturing to ask that this might be removed, they said it should be done. Just fancy turning out a Hindu god for *girls*!! I think they must be really wishing to have their girls taught. But you must not think that this means they are wanting Christian teaching; it is simply that they are beginning to get a little idea that education even for women is some use. And I have heard that a girl who can read, sing, and has had even only a smattering of education, is able to get a husband with less dowry than otherwise. Only the other day a young Hindu widower was talking to me of his late wife, and said, "She could read and sing well; she had been educated; but where can I find another wife like her?" This was his trouble. It was his wish that we

should try to do something for the shepherd-caste people, though it was not his caste.

Do children ever ask you what they can do for little children in India? If they do, will you tell some of them, if they will outline on little cards (the plain side of a visiting card does well) easy patterns, or an animal, bird, &c., with little dots for the children to perforate and sew, my dear little brown girlies would be very grateful to them. I have just begun this work in one of my schools, and want also to do so in the other, and the third, too, if we start it, and somehow there is not much time to prepare these things.

I think, perhaps, one notices mostly the use of our school when you go round visiting in the houses. There is a girl who reads clearly, knows what she has been reading about, can stand up straight and answer a question without looking frightened or giggling. She can repeat the Commandments, the Lord's Prayer, a great number of Bible verses, and can sometimes think a little. You will know she has been taught in a mission school. That last is a great thing. Native teaching and learning is mostly done parrot-fashion, except, of course, in our high schools and colleges.

KATE DERRY.

Nagercoil, Travancore.

### OUR SUFFERING SISTERS.

WE hear a low wailing from over the wave:  
The breeze bears it onward, it calls us to save;  
Our sisters forsaken we bring them to Thee—  
The poor, lonely souls on life's desolate sea.  
Christ, Christ, only to Thee  
We bring these poor souls on life's desolate sea.

Their idols are cruel, their gods are but stone;  
They hear not the crying, nor answer the moan;  
And man with his iron heel grinds them with scorn,  
Till hope spreads her pinions, and leaves them forlorn.  
Christ, Christ, only through Thee  
Can hope bless these weary ones over the sea.

Let us hasten, my sisters, send forth the glad word  
That woman is free in the name of the Lord;  
That the dear Father loves her, and opens the way  
Where the weakest may enter from night to the day.  
Haste! haste! bear the glad word  
That woman is free in the name of the Lord.

—S. B. Titterington (*The Gospel in All Lands*).

## L.M.S. NOTICE BOARD.

THE board which is reproduced below hangs in the entrance porch of the Congregational Church, Chapel-in-the-Field, Norwich. It was presented by the Norfolk and Norwich Women's Auxiliary to the L.M.S., and is 2 ft. by 2 ft. 6 in. in size, and covered with green baize.

The pictures are changed *each* month, and are taken almost entirely from the current L.M.S. magazines. The name of the magazine secretary is given, and some striking

## A CHINESE SPURGEON.

THE friends who received last year the interesting report of the Rev. Jonathan Lees may remember that it was during the meetings held for the "deepening of spiritual life" in the Ku-lon-she Chapel in Tientsin, some eighteen months ago, that a native preacher, Mr. Lui Feng-Kang, received a great blessing. He is a spiritually minded young man, and since that time has been a far greater power than ever before among his own countrymen. Some of us feel



L.M.S. NOTICE BOARD, CONGREGATIONAL CHURCH, CHAPEL-IN-THE-FIELD, NORWICH.

piece of letterpress is often included, as well as a notice of any special missionary meeting to be held during the month. A similar board is about to be hung in Princes Street Church. Other churches may be glad to adopt such a silent but ever fresh reminder of the claims of missionary work.

We are indebted for the idea to the January number of the *Church Missionary Gleaner*, in which an illustration of a C.M.S. notice-board is given.

M. E. GIBSON.



that his prayers and addresses touch us as deeply as any of those we have heard in years gone by from the most earnest preachers in our own land. Yesterday he took for his text our Lord's reproof to His disciples on the stormy Sea of Galilee: "Why are ye so fearful? Why is it that ye have no faith?" suggested by the excitement now raging in Tientsin. He described in eloquent and graphic language the storm upon the lake, the sleeping Master, the terror of the disciples, and the way in which they would be likely to move from side to side in their small craft trying to better things, but only making them worse and increasing the danger. Their hearts failed them for fear, and looking over

the foam-topped waves they felt there was no help or hope anywhere.

Then he went on to show that the plight of the disciples in the storm was a fit figure of the Christian Church among us to-day. "There are wild rumours abroad on every hand, and the people are all in arms against us of the Jesus religion, and there seems no way of escape anywhere. The Church of Christ here in Tientsin is like that little boat afloat on a stormy sea. The waves are breaking over us, and there is no place of safety to which we can fly. Christ has not promised us exemption from outward troubles.

"You remember some years ago, when the earthquake came and shook our chapel and many other buildings in the city. In their alarm at that time people found a place of refuge out on the city wall and in open spaces, and were comparatively safe. But in a storm at sea there is no place to which we can flee, and no one better his condition by plunging into the boiling billows. This is our position at the present time. Keep quiet in the boat (which is the Church), for the Lord is with us. He may seem to be sleeping, but at the right time He will arise and say to the storm, 'Peace, be still.'

"Do not let us frighten each other by relating the many evil rumours abroad among the people. Some of you may have entered the Church expecting to find peace and rest of soul. Do not fear in the midst of outward alarms; with Christ in the vessel we shall have peace within.

"Do not run from one to another seeking advice and help in this time of trouble. Have faith in Jesus. Tell your fears to Him. If you will keep your seats in the boat in the midst of the storm, I will help to pole it along, and the heathen around, amid their terrors and alarms, will be amazed to see how calm and restful Jesus can keep those who trust in Him.

"And even if the threatened dreaded storm does break and overwhelm our small craft, what need have we to fear, for immediately we shall be at the land—the heavenly shore where angel forms shall welcome and lead us into the immediate presence of our King?

"Perhaps some of us are saying, Why do these seasons of trial come? Why does this storm of menace and persecution break upon our infant Church? Why, because God is engaged in beating in the foundations of His Church in China. Lately I have been watching the builders beating in the foundations, and noticed how the great mallets, lifted by a dozen hands, come crashing down, beating and stamping in the ground upon which the future building is to rest, and I have felt so it is now with us; these alarms that stir our hearts are all of them God-sent, and are working out in us His blessed purposes. 'Why is it that ye have no faith? Why are ye so fearful?' Trust in the Lord, for in the Lord Jehovah is everlasting strength."

I have made no attempt to give an outline of Mr. Lui's address, but only a few out of many of his inspiring words of cheer. Yet one could not help but feel how true were his words, and that in the midst of the storm the Lord was revealing in him, as well as in many other Chinese Christians, a strong faith and simple trust which might have lain dormant in the calm; and while we thank God, we take courage in the thought that our labour is not in vain in the Lord.

M. B.

## PROPOSED MEMORIAL CHURCH IN NEW GUINEA.

IT is proposed to erect a Memorial Church in Vatorata, in memory of the Polynesian teachers who have died in New Guinea. For some years past a memorial to these missionary pioneers has been talked about. An obelisk was proposed by the Special Commissioner in the days of the Protectorate, then memorial brasses were suggested, but unwillingness to devote money to an object that would not benefit the country prevented any of the proposals being carried out.

When I was in Australia last year a gentleman, who is a staunch and old friend of the London Missionary Society, offered to give me £100 towards a memorial church if I could get another two. A church is needed to complete our establishment here at Vatorata, and has always been included in our plan. The cost of a church erected complete, as enclosed sketch, will be £300. It will have



coloured glass windows with names of all the Polynesian teachers who have died in New Guinea up to the end of 1896.

His Excellency, Sir W. MacGregor, has given a donation both for the Government and for himself, and most of his officers have contributed. We still want £150 to carry out the plan. The Directors, as you know, have approved, and I hope there are many friends of the Society who will show their approval in a practical way. The gentleman who initiated the proposed memorial had given liberally to the Centenary Fund when he made this generous offer. Will not others follow his example, and, without curtailing even increased subscriptions, help in raising this memorial to men who are worthy of all honour. Some died by the spear and the club, many by the New Guinea fever, but they all died in the service of Christ, and counted not their lives dear unto themselves. They were true heroes and martyrs, but their names will be lost and forgotten on earth if not perpetuated in the proposed church. And here, at the College, it will not only be a memorial, but may be an inspiration to generations of New Guineans to follow in the steps of those who were pioneers, and faithful unto death.

Vatorata.

W. G. LAWES.



## FROM MONTH TO MONTH.

## CHINA.

THE Rev. J. W. Wilson writes from CHUNG-KING MISSION. Chung-King:—"The work here goes on steadily in all its branches. Our great desire is for an outpouring of the Holy Spirit upon ourselves and the people who come about us. All the other conditions for a great blessing are present. Nowhere in China do our missionaries preach to larger or more attentive audiences. We have only to open our doors in order to get crowds of people to listen, and listen respectfully, too. Many who come to the chapel know the A B C of the Gospel already. They have only to be questioned as they sit on the benches to discover this. Occasionally, indeed, a man is met whose acquaintance with the Story is even more than elementary. 'How do you know all this?' he is asked, and the reply generally is, 'I have been present when you or someone else has been preaching and have heard it in this way.' So that what we need chiefly is the fulfilment of the old promise, 'I will pour out my Spirit upon all flesh.' Please pray that we may in far-away Chung-King experience this blessing soon. We are impatient for blessing. Personally I do not see why we should be satisfied with slow results. 'I, if I be lifted up will draw all men unto Me,' and with this definite word constantly before us, and the knowledge that Jesus is being uplifted, however feebly, from day to day in chapel and school and dispensary, we do long and pray for, and even expect, present and satisfactory results. So I want to ask you again to pray with us and for us. There is no prospect of an accidental deliverance from sin in China or anywhere else. Only God can save these poor folk from the bondage of superstition and evil, and we do want, with your help, to make our appeal to Him stronger than ever. Please do aid us."

MR. WILSON continues:—"Little or no IMPOVERISHED relief has come to the impoverished THOUSANDS. thousands in our neighbourhood. They are still suffering dreadfully from the bite of very hard times. Silver is cheaper than ever and copper cash correspondingly dear. As I write, an ounce of silver can be got for 1,120 cash! Ten years ago the price was 1,700 and even 1,800! Rice is selling for 1,700 cash per bushel, instead of, say, 800 or 850! What that means to the poor you can judge for yourself. A working man's wages is not, as a rule, more than 100 or 120 cash per day, and his employment may not be by any means regular. Fancy 120 cash spread out over a family of three, four, five, or even ten people! I have never known such hard times before in this city. The Government granaries are open, and some of the needy are being supplied with rice—old and musty rice—at 1,040 cash per bushel. But, even if the rice were good, official relief is no more popular among the respectable poor in Chung-King than it is in England or Scotland, and

nothing but sheer want compels them to take it. Then sickness abounds. Malarial fever of a typhoid nature has slain its thousands in and out of the city since the beginning of the year, and there is as yet little diminution in its severity. Dr. Wolfendale's dispensary assistant visited not long ago the home of a man known to us, and found the whole family of four in bed suffering from this trouble, and absolutely without food or nourishment. And the common testimony is that there are hundreds of similar cases in the city to-day. All this makes our hearts sore. What we can do to help them we have done willingly and still do; but, alas! we do not possess the power to multiply our five little loaves and two small fishes. May God help these poor people! Everything depends upon the character of the next harvest, which will not be reaped for three months yet. Should that be a failure, as the last was, there is every reason to fear that we shall have a famine, not only in the east of the Province as is the case just now, but at our very doors. There is abundance of food in the land, but the means of transport are so primitive that, in spite of the efforts of the provincial authorities to cope with the need, hundreds have died and are still dying before relief can be brought to their doors. Matters on the Sze-chuen-Hupeh borders are as bad as that."

## INDIA.

THE Queen's Diamond Jubilee was duly JUBILEE celebrated in Benares on June 22nd. CELEBRATIONS The Indian Christians connected with AT BENARES. the London and Wesleyan Missionary Societies, together with some few European friends, united in a special service in the London Mission Church at 8.30 a.m., and afterwards assembled in an adjacent mission bungalow and partook of a substantial breakfast composed of Indian dishes and partaken of in Indian fashion—i.e., seated on the floor. Three rooms were thrown into one, and in this way one hundred and twenty-six were accommodated. It was a happy occasion for the manifestation of loyalty and Christian fellowship. It is well that social communion should develop into spiritual unity; it is well also that Christian union should at times find expression in social fraternity. E. GREAVES.

## MADAGASCAR.

IN bidding farewell to the Rev. J. IMERINA DIS- TRICT COM- MITTEE AND REV. J. RICHARDSON. Richardson, on the eve of his return to England, the Imerina District Committee placed on record their high sense of the valuable and energetic service he has rendered to the Society and to the people of Madagascar during the long period of twenty-eight years. "As head master of the Normal School he has trained hundreds of the most intelligent and well-conducted youths in the Central Province as teachers, and has thus influenced for good thousands of children and

young people, and has greatly promoted popular education in the island. As a preacher he has gained a place among the most popular speakers in the Malagasy language. To him the Malagasy largely owe their acquaintance with the Sol-Fa system of music, and to his oral and printed instruction is largely due the improved style of congregational singing which has prevailed for many years past. Many of our best and most popular native hymns have come from Mr. Richardson's pen, and, although he leaves Madagascar, his hymns will be a constant reminder to our native congregations of his presence and work here. As a writer for the press, and as editor, more than once, of our magazine *Teny Soa*, he has helped to spread valuable knowledge among the people; whilst his Malagasy Dictionary and other books on the language will long remain as monuments of his industry and minute acquaintance with the Malagasy tongue. The Committee also remember with thankfulness the services of Mrs. Richardson in the work of education, and the help she gave to the work of the Girls' Central School, and in the teaching of the native women."

#### SOUTH SEAS.

EARLY in May a new church was OPENING OF opened on the island of Mitiaro. The MITIARO CHURCH, Rev. J. J. K. Hutchin, Makea Ngamaru Ariki, and a party of natives came from Rarotonga for the occasion. The feast was held on Tuesday, May 4th. "Fifty pigs were killed or given away, besides those killed for relatives and friends." Mr. Hutchin thus describes the services and festivities:—"In the early morning of the 5th, when we strolled round the church, we found the whole building—sixty-one feet by thirty-five feet—encircled with new print. Over sixty yards of print must have been used for the purpose. This was the gift of the Atiutans. At 9.0 a.m. the first bell rang for the people to get ready, and at 9.30 the Mitiaro young men and women assembled at the east end of the settlement. The girls wore white dresses and garlands made of the 'kao nu' on their heads, and had streamers of red and blue ribbon fastened on their dresses. They advanced, running, posturing, and dancing, the men on the right and the women on the left, with the drummers at their head, and took up their position near the church. Then the visitors formed into line, and marched to the church. The Mitiaro people sang a hymn, and at the church door the senior deacon, Te Tumu o Avaki, who was born and grew up in heathenism, handed the key of the church door to me, and I in turn handed it to Makea Ngamaru Ariki, who unlocked the door and said, 'This church is opened for the worship of Almighty God, and may generation after generation worship Him within its walls.' Then the people took their seats, and very soon the church was crowded. After the service a collection was taken, amounting to \$75.00. Dinner and other festivities followed. The church is a

handsome and commodious building. Its dimensions are sixty-one feet long by thirty-five feet broad, and will seat 250 people. The materials for the church alone cost £400, and the building is a real credit to the natives and the architectural skill of the pastor, Mr. George Bainbridge, who was the leader in the work from start to finish. It is some four years since the work was commenced, but through unforeseen obstacles the work was retarded."

#### NEW GUINEA.

THE pressing needs of the Naman District of New Guinea engaged the serious attention of the special deputation, in consultation with the members of the New Guinea District Committee. They have already been described by the Rev. J. Chalmers in his books and public addresses. The Rev. J. H. Holmes gives the following impressions gained from a recent visit:—"I hardly need remind you that the Naman District begins where the present Elema District ends. In other words, the Purari River acts as the dividing line. The two districts are entirely distinct in every respect, and, so far as I can ascertain, have been from time immemorial. Until very recently there was no friendly intercourse between the tribes of these districts, and what little at present exists is of a very limited nature, and has undoubtedly been established by occasional flying visits made by your representatives here. From what I know of the tribes in Elema—*i e.*, from Cape Possession, east, to the Purari River, west, a coast-line of 100 miles—I am confident it is no exaggeration to estimate present population at 20,000, and I believe there is every reason to conclude that Naman is proportionately as densely populated as Elema. The present condition of Naman is a terrible one, and there are only two possible solutions of the great problem that involves so much bloodshed, cannibalism, and cruelty annually. Those tribes live in perpetual tribal warfare; their feasts are not complete without human sacrifice, which their enemies must always furnish. The smaller tribes are merely prey for the larger ones, and whatever is unintelligible because of the supernatural element in it, can only be atoned for or its consequences met by bloodshed. The solutions are these. (1) The Gospel of Christ can and would, if brought to bear upon the life of Naman, transform it, that those tribes, now so diabolical, would ultimately become equally as zealous to advance peace and righteousness among their fellow-men. (2) Failing the above solution, there is only one other left, which must, sooner or later, be brought to bear on Naman—*viz.*, a wholesale bloodshed and slaughter; in other words, a general wiping out and extermination of thousands of our fellow-creatures, and after all with what result? I believe the people of Naman capable of great things. They have not the suave talk of more docile tribes. They are true as friends, and desperate as foes. That they are anxious to be taught there is not the slightest doubt. Three years ago they built a house for a teacher in one of their villages. Unfortunately we were unable to occupy it, and now, when I go to Naman, I have to give evasive replies to urgent requests for teachers, as I do not know what course you are prepared to take. There is a terribly pathetic side to life in Naman, and the call that comes to us is more like that of the wail of a hunted creature than that of beings whom God has honoured with His likeness."

## NEWS

## FROM OUR

## STATIONS

## PERSONAL NOTES.

CHINA.—On August 26th the Rev. W. Muirhead, D.D., completed his fiftieth year of service at Shanghai, in connection with our Society's mission there. A committee has been formed, consisting of the missionaries and leading merchants at Shanghai, to make arrangements for presenting a memorial to Dr. Muirhead in the autumn, when the interesting event will be publicly commemorated.—The devoted Chinese assistant, T'am, who is the life of the new spiritual church which is growing up at Poklo, has recently given very striking evidence of his consecration to the work. In spite of a very tempting offer to engage in mission work elsewhere, he says he will not leave our mission "until the London Mission rejects me." He added, "I pray God to give me a heart to rejoice, not in money, but in seeing many men repent."—When the Rev. F. P. Joseland wrote, at the end of June, the plague was still very bad in the Amoy region. Not a few native Christians had died, and many had recovered. In Quemoy Island it was claiming many victims daily. An old man of ninety years of age, a very earnest Christian, whom Mr. Joseland had baptized only five weeks before, died witnessing a good confession. In the Sin Kio Church at Chiang Chiu, another fine old man, a Christian of many years' standing, had also been carried off after but two days' illness. The little daughter of the native tutor of the Theological Hall at Amoy and the son of the Sin Kio preacher had both died from the same dread disease. Since heavy rains have fallen, the plague has somewhat diminished.

INDIA.—The missionaries in Calcutta seem to be reaping some advantages from the recent disturbances in a more awakened mind. As there is not such a deadening sense of security, physical and social, as before, people will listen with more attention to the Gospel and to the lessons of the times.—A wealthy baniya recently came to our mission school at Rani Khet, bringing his two sons, with the request that they might be educated, but not be taught anything about the Christian religion, or be made to read the Bible. Mr. Cutting very properly replied that, if the boys came to school, they must attend when Scripture was taught, as well as during other hours. The father thereupon said they must go to some other school, but he has sent them to the mission school notwithstanding. We sincerely hope that these lads, who are very bright, may be used of God to convey some part of the Gospel message into their house.—We regret to hear that Miss Lodge, of Salem, has had to seek restoration of health by a visit to her home at Hobart, Tasmania.—As will be seen from the

"Announcements," Mrs. Bach, of Trevandrum, has been compelled to return to England in ill-health.

MADAGASCAR.—The Rev. J. Sibree has been deputed by his colleagues to proceed to Tamatave to meet the Foreign Secretary and Mr. Evan Spicer, who are due at that port on the 3rd of the present month.

AFRICA.—The Rev. Howard Williams, of Molepolole, has already improved so much in health since his arrival at Cape Town that he is hoping he may not have to avail himself of the Directors' permission to come on to England.

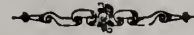
SOUTH SEAS.—Three more friends have been on the "sick list." The Rev. J. E. Newell and Miss Schultze, of Samoa (who bravely remained at her post at Papauta to allow Miss Moore to return to England), have had to seek health by a visit to Auckland; and Mrs. Dauncey, of New Guinea, has come home.—Miss Ffrench safely reached Apia on August 11th.



## MEDICAL MISSIONS.

THE paths of pain are thine. Go forth  
 With patience, trust, and hope;  
 The sufferings of a sin-sick earth  
 Shall give thee ample scope.  
 Beside the unveiled mysteries  
 Of life and death ye stand,  
 With guarded lips and reverent eyes,  
 And pure of heart and hand.  
 So shalt thou be with power endued  
 From Him who went about  
 The Syrian hillsides doing good,  
 And casting demons out.  
 That Good Physician liveth yet  
 Thy friend and guide to be;  
 The Healer by Gennesaret  
 Shall walk the rounds with thee.

—Whittier.



## WEEKLY PRAYER MEETING.

THE weekly prayer-meetings are held in the Board Room of the Mission House on Thursday from 3 to 4 p.m.

At each meeting one of the Secretaries gives recent information of the Society's progress and needs abroad and at home.

All friends of the Society are earnestly asked to attend when possible.

The following will preside during October:—

October 7th.—Rev. W. Roberts, Balham.

„ 14th.—Rev. F. Seth-Smith, Highgate.

„ 21st.—T. Minshall, Esq., Hampstead.

„ 28th.—J. E. Liddiard, Esq.



THE Mission to Lepers in India and the East, which operates throughout India, China, and Japan, reports two hundred converts in the past year, making a total of over a thousand professing Christians in the leper hospitals to which it ministers.

THE initial steps for the opening up of Hunan Province, "wealthy, prosperous, and influential beyond most," with its sixteen million inhabitants, holds the first place in the September's *China's Millions*. The missionary's access into the province is still far from being free from danger, as the accounts go to show; yet there are signs that "God is preparing a way." While Dr. Griffith John, of the L.M.S., is seeking to penetrate the Eastern section of the province, the C.I.M. is attempting to gain foothold in the Western.—*Bright Words*.

THE China Inland Mission Statistics show their number of European missionaries to be 646, native helpers 624, chapels 271, schools 84, communicants 6,113.

THE Church Missionary Society has lately sustained several losses by death of its faithful and valued workers. That able and devoted missionary, Bishop Bickersteth, of Japan, has been called away at the early age of forty-seven. The Rev. J. S. Callis, of Equatorial Africa; and Miss Irene Petrie, of the Punjab Mission; Miss Emily Elliott, formerly editor of the *Church Missionary Juvenile Instructor*; and Miss Adelaide Batty, editor of the *Church Missionary Gleaner*, have all received the "Home Call." We deeply sympathise with our sister Society in its great loss.

In Africa 438 languages and 153 dialects are found; into only about seventy of these has any portion of the Bible been translated. Five hundred of them have not even been reduced to writing. The Soudan, with its 60,000,000 people, is still without a single Protestant missionary who can speak the language, though three societies are now endeavouring to begin work there.—*Missionary Review of the World*.

ONE result of famine in India is inevitably a loosening of fearful bonds with which caste enthralls her oppressed millions.—*Indian Witness*.

THE thirtieth annual report of the Friends Foreign Mission Association is just issued. Its work in Madagascar during the past year, like that of our own Society, has had much to contend with. But, after much anxiety and disturbance, "later news permits us to entertain a hope for better days to come for our friends and our work" in that island. The Indian Mission, has been, like all other societies, overshadowed by plague and famine, and their appeal for a relief fund met with a wide

response. In China a new station has been opened during the year, and a school for the children of missionaries of their own and other denominations is being built in that Empire. Owing to increased expenditure in the foreign work, the Society closed the year with an adverse balance of £3,000, which, however, has been speedily cleared off by special contributions since the Report was presented.

MISSIONARY PLEDGES.—In some remarks at a missionary meeting at Northfield, Mr. Moody said: "I want to say a word about pledging one's self to become a missionary. God does not want everybody to go to China or India. There are several thousand people waiting to go, not a quarter of whom, I think, are fit to go. No man is fit to go to India if he can go anywhere else. When he feels, 'Woe is me if I do not preach the Gospel in India,' then it is time for him to go. People come to a missionary meeting and get stirred up and pledge themselves to go to a foreign field under the influence of flaming speeches. I have a son eighteen years old, and I do not want him to get all stirred up and then say, 'I am going to India or Africa.' I want God to call him, and not a convention. When he gets further along in his studies and sees what he can do if the Lord calls him to India, or China, or Africa, or anywhere else, I will say with all my heart, 'Go, and God bless you.'"—*The Christian*.

## ANNOUNCEMENTS.

### ARRIVALS.

MR. PURVES and MRS. PURVES, from LAKE TANGANYIKA, CENTRAL AFRICA, via Naples, August 19th.

MRS. DAUNCEY and child, from DELENA, NEW GUINEA, per steamer *Duke of Westminster*, at Plymouth, September 2nd.

REV. T. W. BACH and MRS. BACH, from TREVANDEUM, SOUTH INDIA, per steamer *Austral*, at Plymouth, September 9th.

### DEPARTURES.

MISS A. MURIEL MCFABLANE, proceeding to TIENTSIN, embarked at Tilbury, per steamer *Sunda*, August 21st.

MISS A. M. ESAM, appointed to YEN SAN, NORTH CHINA, embarked per steamer *Formosa*, for Shanghai, September 18th.

### BIRTH.

WILLOUGHBY.—On August 28th, at Carn Brea, Cornwall, the wife of the Rev. W. C. Willoughby, of Phalapye, South Africa, of a daughter.

### DEATH.

CUTTING.—On August 3rd, at Rani Khet, North India, the son of the Rev. W. Cutting (Eric William), aged one year and four months.

### VALEDICTORY SERVICE.

A Valedictory Service for Miss A. M. Esam, appointed to Yen San, North China, was held at Robertson Street Church, Hastings, on Wednesday, September 15th. The Rev. A. N. Johnson, M.A., Home Secretary, described the field of labour. Rev. A. T. Saville, of Rye, offered the Valedictory Prayer, and Rev. Charles New delivered the Valedictory Address.

## TO SUBSCRIBERS.

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All orders for Missionary Boxes, Collecting Books, Cards, Magazines, &c., should be addressed to the REV. GEORGE COUSINS, Editorial Secretary, 14, Blomfield Street, London, E.C.

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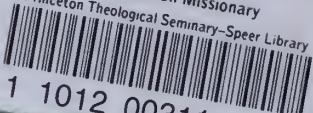
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